A DECLARATION OF THE Lord Lieutenant OF IRELAND.

O. Cromwell

For the undeceiving of deluded and ſeduced People, which may be ſatisfactory to all that doe not wilfully ſhut their eyes againſt the light.

In Anſwer to certaine late Declarations and Acts framed by the Iriſh Popiſh Prelates and Clergy in a Conventicle at *Clonmac-Noiſe*.

Licenſed by the Secretary of the Army.

Printed at *Corke*, and now re-printed at *London* by E. *Griffin*. and are to be ſold in the Old-Baily. *March* 21. 1650.

A Declaration of the Lord Lieutenant of Ireland.

HAving lately peruſed a book printed at *Kilkenny* in the yeere 1649. containing divers Declarations and Acts of the Popiſh Prelates and Clergy, framed in a late Conventicle at *Clonmac noiſe* the 4 day of *December* in the yeere aforeſaid; I thought fit to give a briefe Anſwer unto the ſame.

And firſt to the firſt, which is a Declaration wherein (having premiſed the reconciliation of ſome differences amongſt themſelves) they come to ſtate their war upon the intereſt of their Church, his Majeſty, and the Nation; and their reſolution to proſecute the ſame with unity: all which will deſerve a particular ſurvey.

The meeting of the Archbiſhops, Biſhops, and other Prelates at *Clonmac noiſe* is by them ſaid to be *proprio motu*: By which term they would have the world believe that the ſecular power hath nothing to doe to appoint or ſuperintend their ſpirituall conventions (as they call them) although in the ſaid meetings they take upon them to intermeddle in all ſecular affaires; as by the ſequel appears.

And firſt for their Union they ſo much boaſt of: If any wiſe man ſhall ſeriouſly conſider what they pretend the grounds of the differences to have been, and the way and courſe they have taken to reconcile the ſame; and their expreſſions thereabout, and the ends for which, and their reſolutions how to carry on their great deſigne declared for; he muſt needs think ſlightly of it. And alſo for this, that they reſolve all other mens conſents into their owne, without conſulting them at all.

The ſubject of this reconciliation was (as they ſay) the Clergy and Laity: The diſcontent and diviſion it ſelfe was

was grounded on the late difference of opinion hapning amongſt the Prelats and Laity. I wonder not at differences in opinion, at diſcontents and diviſions where ſo Antichriſtian & dividing a term as Clergy and Laity is given and received: A term unknown to any ſave to the Antichriſtian Church, and ſuch as derive themſelves from her, *ab initio non fuit ſic.* The moſt pure and primitive Times as they beſt know what true Union was; ſo in all addreſſes to the ſeverall Churches they wrote unto, not one word of this. The members of the Churches are ſtiled Bretheren & Saints of the ſame houſhould of faith, although they had orders & diſtinctions amongſt them for adminiſtration of Ordinances (of a far different uſe and Character with yours); Yet it no where occaſioned them to ſay *contemptim* and by way of leſſening *in contra* diſtinguiſhing Layty to Clergy. It was your pride that begot this expreſſion, And it is for filthy lucre ſake that you keepe it up, that by making the people beleeve that they are not ſo holy as your ſelves, they might for their penny purchaſe ſome Sanctity from you; And that you might bridle, ſaddle & ride them at your pleaſure; And doe (which is moſt true of you) as the Scribes & Phariſies of old did (by their Laytie,) keep the knowledge of the Law from them, And then be able (in their pride to ſay) *This people that know not the Law are curſed.*

And no wonder (to ſpeake more neerely to your differences and union) If it lye in the Prelates power to make the Clergy and the Laity goe together by the eares when they pleaſe; but that they may as eaſily make a ſimple and ſenceles reconciliation which will laſt until the next *Nuncio* comes from *Rome* with ſupermandatory adviſes, And then this Gordion knot muſt be cut, and the poore Laity forced to dance to a new tune. I ſay not this as being troubled at it: much good may doe you with it; by the grace of God we feare not, we care not for your union: your covenant is with death and hell: your union is like that of *Si-*

meon and *Levi*, Aſſociate your ſelves and you ſhall be broken in peeces; take councell together and it ſhall come to nought. For though it becomes us to be humble in reſpect of our ſelves, yet we can ſay to you, God is not with you. You ſay your union is againſt a common enemy; & to this If you will be talking of Union, I will give you ſome wormwood to bite on, by which it will appear God is not with you. Who is it that created this common enemy ? I ſuppoſe you mean Engliſhmen. The Engliſh ! Remember ye Hipocrites, Ireland was once united to England; Engliſhmen had good Inheritances, which many of them purchaſed with their money; they or their Anceſtors from many of you and your Anceſtors. They had good leaſes from Iriſhmen for long time to come; great ſtocks therupon; houſes and plantations erected at their coſt and charge. They lived Peaceably & honeſtly amongſt you; You had generally equall beneſit of the protection of England with them, And equall Juſtice from the Lawes, ſaving what was neceſſary for the State (out of reaſons of State) to put upon ſome few people apt to rebell upon the inſtigation of ſuch as you. You broke this union; you unprovoked, put the Engliſh to the moſt unheard of & moſt barbarous maſſacre (without reſpect of ſexe or age) that ever the Sun beheld; And at a time when Ireland was in perfect peace, And when, through the example of the Engliſh induſtry, through commerce & traffique, that which was in the Natives hands, was better to them then if all Ireland had been in their poſſeſſion; and not an Engliſh man in it. And yet, then I ſay, was this unheard of villany perpetrated by your inſtigation, who boaſt of peacemaking and union againſt this common enemy. What think you by this time, is not my aſſertion true? Is God, will God be with you? I am confident he will not. And though you would comprehend old Engliſh, new Engliſh, Scotch, or who elſe you will, in the boſome of your Catholique charity; yet ſhall not this ſave you from breaking. I tell you and them, you

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willfare the worſe for their ſakes; becauſe I cannot but believe ſome of them go againſt; ſome ſtifle their Conſciences. And it is not the figg leafe of pretence, that they fight for their King will ſerve their turn, when really they fight in protection of men of ſo much prodigious blood: And with men who have declared the ground of their union and fighting (as you have ſtated it in your Declaration) to be *Bellum Prelaticum & Religioſum*, in the firſt and primary intention of it; eſpecially, when they ſhall conſider your principles. That except what feare makes you comply with (*viz.*) that alone without their concurrence you are not able to carry on your worke, you are ready when ever you ſhall get the power into your hands to kick them off too; as ſome late experiences have ſufficiently manifeſted. And thus we come to the deſigne, you being thus wholeſomely united, intended to be proſecuted by you. Your words are theſe, *That all and every of us of the above Archbiſhops, Biſhops & Prelates, are now by the bleſſing of God, as one body united. And that we will as becommeth charity and our Paſtorall charge, ſtand all of us as one intire body for the intereſt and immunities of the Church, and of every the Prelats and Biſhops thereof; and for the honour, dignity, eſtate, right, & poſſeſſions of all and every of the ſaid Archbiſhops, Biſhops, and other Prelats. And we will as one intire & united body forward by our counſels, actions, and devices, the advancement of his Majeſties rights, and the good of this Nation in generall, and in particular occaſions to our power. And that none of us in any occaſion whatſoever concerning the Catholique Religion, or the good of this Kingdome of Ireland, will in any reſpect ſingle himſelfe, or be, or ſeem oppoſite to the reſt of us: but will hold firm and intire in one ſence, as aforeſaid, &c.* And if there were no other quarrell againſt you but this, which you make to be the principall and firſt ground of your quarrell, to wit, as ſo ſtanding for the rights of your Church (falſely ſo called) and for the right of your Archbiſhops, Biſhops and Prelats, as to engage People and Nations into

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blood, therefore. This alone would be your confusion. I aske you, is it for the Lay fee (as you call it) or revenue belonging to your Church, that you will after this manner contend? or, is it your jurisdiction, or the exercise of your Ecclesiasticall authority? or is it the faith of your Church? Let me tell you, not for all, nor any of these, is it lawfull for the Ministers of Christ as you would be thought to be, thus to contend. And therefore we will consider them a part

For the first, if it were *S. Peters* patrimony as you tearm it, that is somewhat that you lawfully came by, although I must tell you, your Predecessors cheated poore seduced men in their weakneſſe upon their death beds, or otherwise unlawfully came by most of this you pretend to. Yet *Peter*, though he was somewhat too forward to draw the sword in a better cause; if that weapon not being proper to the businesse in hand, was to be put up in that case, he must not, nor would he have drawn it in this. And that blessed Apostle *Paul*, who said the labourer was worthy of his hire chose rather to make tents, then be burthensome to the Churches. I would you had either of those good mens spirits, on the condition your reveneues were doubled to what the best times ever made them to your predecessors.

The same answer may be given to that of your power and jurisdiction, and to that prehemenencie of Prelacie you so deerely love; onely consider what the Master of the same Apostles said to them; *So it shall not be amongst you who ever will be chiefe shall be servant of all*, For he himselfe came not to be ministred unto, but to minister. And by this he that runs may reade of what Tribe you are And surely if these that are outward things, may not thus be contended for; how much lesse may the Doctrines of faith (which are the works of grace, & the spirit) be endevoured by so unsutable means. He that bids us contend for the faith once delivered to the Saints, tels us that we should do it by avoiding the Spirit of *Cain*, *Core*, and *Balaam*; and by building up

up our ſelves on the moſt Holy faith, not pinning it upon other mens ſleeves, praying in the Holy Ghoſt, not mumbling over mattens, Keeping our ſelves in the love of God, Not deſtroying men becauſe they will not be of our faith, waiting for the mercy of Jeſus Chriſt; not cruell but merciefull. But alas why is this ſaid? why are theſe Pearles caſt before you. You are reſolved not to be charmed, from uſing the inſtrument of a fooliſh ſhepheard. You are a part of Antichriſt, whoſe Kingdome the Scripture ſo expreſly ſpeakes ſhould be layed in blood, yea in the blood of the Saints; you have ſhed great ſtore of it already; And ere it be long you muſt all of you have blood to drinke; even the dreggs of the cup of the fury and wrath of God, which wil be powred out unto you.

In the next place you ſtate the intereſt of his Majeſty as you ſay; And this you hope will draw ſome Engliſh and Scots to your partie. But what Majeſtie is it you meane? Is it France or Spaine or Scotland? ſpeake plainely! you have ſome of you lately been harping (or elſe we are miſinformed) upon his Majeſtie of Spaine to be your Protector. Was it becauſe his Majeſty of Scotland is too little a Majeſtie for your purpoſe? Wee know you love great Majeſties. Or is it becauſe he is not fully come over to you in point of Religion? If he be ſhort in that, you will quickly find out upon that ſcore, an other Majeſty. His Father who complied with you too much, you rejected, & now would make the world believe, you would make the Sons Intereſt a great part of the State of your quarrell. How can we but thinke there is ſome reſerve in this? and that the Son is agreed to doe ſomewhat more for you then ever his Father did. Or elſe tell us whence this new Zeale is? That the Father did too much for you, in all Proteſtants Judgements; inſtead of many inſtances let be conſidered what one of your own Doctors, *Dr. Enos* of *Dublin*, who (writing againſt the agreement made between the Lord of *Ormond* and the *Iriſh* Catholiques) findes fault with it, and ſayes it

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was nothing so good as that the Earle of *Glamorgan* had warrant from that King to make, but exceeding far short of what the Lord *George Digby* had warrant to agree with the Pope himselfe at *Rome*, in favour of the Irish Catholiques.

I intend not this to you; but to such Protestants as may incline to you & joyn with you upon this single account, which is the onely appearing inducement to them, seeing there is so much probability of ill, in this abstracted: And so much certainty of ill in fighting for the Romish religion against the Protestant; And fighting with men under the guilt of so horrid a massacre; from perticipating in which guilt, whilst they take part with them, they will never be able to assoyle themselves, either before God or good men.

In the last place you are pleased, having after your usuall manner remembered your selves first, his Majesty (as you call him) next, like a man of your Tribe, with *Ego & Rex meus*, you are pleased to take the people into consideration, least they should seem to be forgotten; or rather you might make me believe they are much in your thoughts. Indeed I think they are. Alas poore Layety! That you and your King might ride them and jade them as your Church hath done, and your King hath done by your means almost in all ages. But it would not be hard to propheſie that the beasts being stung and kicking, this world will not last alwaies; Arbitrary power, men begin to be weary of in Kings & Churchmen; their juggle between them, mutually to uphold Civill and Eccleſiasticall tyranny begins to be transparent. Some have cast off both, and hope by the grace of God to keep so. Others are at it. Many thoughts are layed up about it; which will have their issue & vent. This principle, that People are for Kings and Churches, and Saints for the Pope or Churchmen (as you call them) begins to be exploded; and therefore I wonder not to see the Fraternity to be so much enraged.

I wiſh the people wiſer, then to be troubled at you, or ſolicitous for what you ſay or doe. But it ſeems notwithſtanding all this, you would faine have them beleeve, that it is their good you ſeek. And to cozen them indeed and in truth is the ſcoap of your whole Declaration, & of your Acts, & decrees in your foreſaid printed book. Therefore to diſcover and unvaile thoſe falſities, and to let them know what they are to truſt to from me, is the principall end of this my Declaration: That if I be not able to doe good upon them which I moſt deſire (and yet in that I ſhall not ſeek to gain them by flattery, but tell them the worſt in plainenesſe, and that which I am ſure will not be acceptable to you. And if I cannot gaine them) I ſhall have comfort in this that I have freed my owne ſoule from the guilt of the evill that ſhall enſue. And upon this ſubject I hope to leave nothing unanſwered in all your ſaid Declarations and Decrees at *Clonmacnoiſe*.

And becauſe you carry on your matter ſomewhat confuſedly, I ſhall therefore bring all that you have ſaid into ſome order: that ſo we may the better diſcerne what every thing ſignifies; and give anſwer thereunto. You forewarne the People of their danger, which you make to conſiſt. Firſt in the Extirpation of the Catholique Religion. Secondly in the Declaration of their Lives: Thirdly in the ruine of their fortunes.

To avoid all which Evills, you forewarn them firſt, That they be not deceived by the Commander in Chiefe of the Parliaments forces; And in the next place (having ſtated your War as foreſaid) you give them your poſitive advice and Councell to engage in blood; and laſtly beſtow upon them a ſmall Collation in 4. Eccleſiaſticall decrees or orders, which will ſignify as little being performed by your ſpirit, as if you had ſaid nothing, and the obligation to all this you make to be your Paſtoral relation to them over your flocks. To which laſt a word or two. I wonder how this relatiō was brought about; if they be Flocks, and you ambitious of the relative Tearme; You are Paſtors: but it is by an Antiphreſis *a minime paſcendo*; you either teach them not at all, or elſe you do it, as ſome of you came to this Conventicle who were ſent by others *tanquam Procuratores*, or as your manner is by ſending a Company of ſily

ignorant Prieſts, who can but ſay the Maſs & ſcarcely that intelligibly; or with ſuch ſtuffe as theſe your ſenceleſſe Declarations & Edicts. But how dare you aſſume to call theſe men your Flocks, whom you have plunged into ſo horrid a Rebellion by which you have made both them & the Countrey almoſt a ruinous heap, and whom you have fleeced and pol'd and peel'd hitherto, and make it your buſineſſe to doe ſo ſtill; You cannot feed them, you poyſon them with your falſe abhominable & Antichriſtian doctrin and practices; You keep the Word of God from them, and inſtead thereof give them your ſenceleſs Orders and Traditions, you teach them implicite belief: he that goes amongſt them may find many that doe not underſtand any thing in the matters of your Religion. I have had few better Anſwers from any ſince I came into *Ireland*, that are of your flocks then this, That indeed they did not trouble themſelves about matters of Religion, but left that to the Church. Thus are your flocks fed: and ſuch Credit have you of them. But they muſt take heed of looſing their Religion. Alas! poor Creatures! what have they to looſe? concerning this is your grand Caveat; and to back this, you tell them of Reſolutions and Covenants to extirpate the Catholique Religion out of all his Majeſties Dominions. And you inſtance in *Cromwells* Letter of the 19. of *October* 1649. to the then Governor of *Roſſe*, repeating his words which are as followeth, *viz.* *For that which you mention concerning Liberty of Religion, I meddle not with any mans Conſcience, but if by liberty of conſcience, you mean a liberty to exerciſe the Maſſe, I judge it beſt to uſe plain dealing; and to let you know where the Parliament of England have power, that will not be allowed of.*

And this you call a Tyrannicall reſolution; which you ſay, hath been put in execution in *Wexford*, *Roſſe*, and *Droghedah*.

Now let us conſider. Firſt you ſay, that the deſign is to extirpate the Catholick Religion. Let us ſee your honeſty herein. Your word extirpate is as ill collected from theſe grounds and as ſenceleſſe as the word Catholique, ordinarily uſed by you, when you mention Catholique Roman Church. The word Extirpate ſuppoſes a thing to be already rooted and eſtabliſhed; which word, made good by the proof of Covenants, your Letter which expreſſes the *Non*

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Toleration of the Maſſe, wherein it ſeems you place all the Catholiqu Religion (and therein you ſhew ſome ingenuity) and your inſtance of what was practiſed in the three Towns aforementioned; Doe theſe prove, either conſidered apart, or altogether, the Extirpation of the Catholique Religion? By what Law was the Maſs exerciſed in theſe places, or in any the Dominions of *England* or *Ireland* or Kingdom of *Scotland*.

You were Intruders: you were herein open violaters of the knowne Lawes. And yet you will call the Covenant, that in the Letter, and theſe practices, Extirpations of the Catholique Religion thus again ſet on foot by you by the advantage of your Rebellion and ſhaking off the juſt Authority of the State of *England* over you; whereas I dare be confident to ſay, you durſt not own the ſaying of one Maſſe above theſe eighty yeares in *Ireland*; and through the troubles you made, and the miſeries you brought on this Nation and the poor people thereof, (your numbers which is very *Ominous* encreaſing with the Woolves, through the deſolations you made in the Countrey) you recovered again the publique Exerciſes of your Maſſe: And for the maintenance of this, thus gayned, you would make the poore people believe, that it is Ghoſtly Councell, and given in love to them as your flocks; That they ſhould runne into Warre and venture lives and all upon ſuch a ground as this; But if God be pleaſed to unveile you of your ſheeps clothing that they may ſee how they have been deluded and by whom, I ſhall exceedingly rejoyce; and indeed for their ſakes onely have I given you theſe competent Characters (if God ſhall ſo bleſſe it) for their good.

And now for them I doe particularly declare what they may expect at my hands in this point; wherein, you will eaſily perceive, that as I neither have nor ſhall flatter you, ſo ſhall I neither goe about to delude them with ſpecious pretences, as you have ever done.

Firſt therefore, I ſhall not where I have Power, and the Lord is pleaſed to bleſſe me, ſuffer the exerciſe of the Maſſe where I can take notice of it; nor ſuffer you that are Papiſts: where I can find you ſeducing the People, or by any overt act violating

the Lawes eſtabliſhed; but if you come in my hands I ſhall cauſe to be inflicted the puniſhments appointed by the Lawes (to uſe your own Tearme) *ſecundum gravitatem delicti* upon you, and to reduce things to their former ſtate on this behalfe.

As for the People what thoughts they have in matters of Religion in their owne breaſts I cannot reach; but thinke it my duty, if they walke honeſtly and peaceably, not to cauſe them in the leaſt to ſuffer for the ſame, but ſhall endeavour to walke patiently and in love towards them: to ſee if at any time it ſhall pleaſe God to give them another or a better minde. And all men under the power of England within this Dominion, are hereby required and enjoyned ſtrictly and religiouſly to doe the ſame.

To the ſecond which is *the diſtruction of the Lives of the Inhabitants of this Nation*. To make it good that this is deſigned, they give not one reaſon; which is either becauſe they have none to give, or elſe for that they believe the people will receive every thing for truth they ſay; which they have too well taught them, and God knows the People are too apt to doe. But I will a little helpe them. They ſpeake indeed of rooting out the Commons, and alſo by way of conſequent, that the extirpating of the Catholique Religion is not to be effected, without the Maſſacring, deſtroying or baniſhing the Catholique Inhabitants; which how an allogicall an Argument this is, I ſhall eaſily make appeare by and by. Alas the Generality of the Inhabitants are poore Laytie (as you call them) and Ignorant of the grounds of the Catholique Religion. Are theſe then ſo interwoven with your Church Intereſt as that the abſence of them makes your Catholique Religion fall to the ground? We know you thinke not ſo; you reckon your ſelves (and your ſelves only) the pillers and ſupporters thereof, and theſe as far as they have the exerciſe of club Law, and like the Aſſe you ride on, obey your commands. But concerning theſe relation of your Religion enough hath been ſpoken in another place; only you love to mix things for your advantage.

But to your Logick, here is your Argument. The Deſign is to extirpate the Catholique Religion. But this is not to be done; but by the maſſacring, baniſhing or otherwiſe deſtroying the Catholique In-

Inhabitants; *Ergo* it is deſigned to Maſſacre, baniſh and deſtroy, the Catholique inhabitants.

To prove this no concluding Argu nent (but yet well enough agreeing with your learning) I give you this *Dilemma*, by which it will apear; That whither your Religion be true or falſe, this will not follow; If your Religion be the true Religion, yet if a Nation may degenerate from the True Religion and apoſtatiz (as too many have done) through the ſeducements of your Roman Church: then it will not follow, that men muſt be maſſacred, baniſhed or otherwiſe deſtroyed, neceſſarily, no not as to the Change of the true Religion in a Nation or Country. Only this argu nent doth wonderfully well agree with your principles and practice, you having chiefly made uſe of fire and ſword, in all the change s in Religion that you have made in the world. If it be change of your Catholique Religion ſo called, it will not follow, becauſe there may be found out another means then Maſſacring deſtruction and baniſhment, to wit the word of God, which is able to convert, (a means that you as little know as practice which indeed you deprive the People of,) Together with humanity, good life, equall and honeſt dealing with men of a different opinion, which we deſire to exerciſe towards this poore people (if you by your wicked Councell make them not uncapable to receive it, by putting them into blood.) And therefore, by this alſo your falſe and twiſted dealing may be a little diſcovered.

But wel, your words are Maſſacre, deſtroy and baniſh, good now, give us an inſtance of one man ſince my comming into Ireland, not in armes, maſſacred, deſtroyed or baniſhed; concerning the two firſt of which, juſtice hath not been done or endeavoured to be done: But for the other of baniſhment, I muſt now ſpeak unto the People whom you would delude (and whom this moſt concernes) that they may know in this alſo what to expect at my hands.

The Queſtion is of the deſtruction of life; or of that which is but little inferiour to it, to wit baniſhment.

I ſhall not willingly take or ſuffer to be taken away the life of any man not in arms, but by the Triall to which the People of this Nation are ſubject by Law, for offences againſt the ſame.

And

And as for the baniſhment, it hath not hitherto been inflicted upon any; but ſuch who being in Arms upon the Terms they were taken might juſtly have been put to death, as thoſe inſtanced in their declaraion to be ſent to the Tobacco Iſlands. And therefore I do declare, that If the people be ready to run to Arms by the inſtigation of their clargy or otherwiſe ſuch as God by his providence ſhal give into my hands, may expect that or worſe meaſure from me, but not otherwiſe

Thirdly, to that of the ruine of their fortune you inſtance in the act of ſubſctiption *whereby the eſtates of the Inhabitants of this nation are ſold, ſo as there remaineth now no more but to put the purchaſers in poſſeſſion, and that for this cauſe are the forces drawn out of England.*

And that you might carry the Intereſt farre to engage the common ſort of People with you, you further ſay to them, that the moderate uſage exerciſed to them is to no other end but to our private advantage, and for the better ſupport of our Army: *intending at the cloſe of our Conqueſt (as you terme it) to roote out the Commons alſo, and to plant the land with Collonies to be brought hither out of England.*

This conſiſting of divers parts will aſke diſtinct Anſwers.

And firſt to the act of Subſcription; It's true, there is ſuch an act and it was a juſt one. For when by your execrable Maſſacre and Rebellion you had not onely raiſed a bloudy warre to juſtifie the ſame, and thereby occaſioned the exhauſting of the treaſure of *England* in the proſecution of ſo juſt a war againſt you; was it not a wiſe and juſt act in the State to raiſe monies by eſcheating the Lands of thoſe who had a hand in the Redellion; was it not fit to make their eſtates to defray the charge who had cauſed the trouble? the beſt therefore that lyes in this Argument is this (and that only reaching to them who have been in Arms, for further it goes not) you have forfeited your eſtate, and its likely they will be eſcheated to make ſatisfaction, and therefore you had better fight it out then repent, or give off now, or ſee what mercy you may find from the State of *England*: and ſeing holy Church is engaged in it, wee will by one means or other hooke in the Commons

mons, and make them ſenſible that they are as much concerned as you, though they were never in arms or came quickly off. And for this cauſe doubtleſſe are theſe two coupled together, by which your honeſt dealing is manifeſt enough.

But what? was the Engliſh Army brought over for this purpoſe as you alledge? Doe you thinke that the State of *England* will be at five or ſix Millions charge meerely to procure purchaſors to be inveſted in that for which they did diſburſe little above aqnarter of a milion; Although there be a Juſtice in that alſo which ought, and I truſt will be ſeaſonably performed to them. No, I can give you a better reaſon for the Armies comming over then this; *England* hath had experience of the bleſſing of God in proſecuting juſt and righteous cauſes, what ever the coſt and hazzard be. And if ever men were engaged in a righteous cauſe in the VVorld, this wil be ſcarce a ſecond to it; we are come to aske an accompt of the innocent blood that hath been ſhed, and to endeavour to bring them to an accompt (by the bleſſing & preſence of the almighty, in whom alone is our hope and ſtrength) who by appearing in arms ſeeke to juſtifie the ſame. VVe come to breake the power of a company of lawleſſe Rebells, who having caſt of the authority of *England*, live as enemies to humane ſociety, whoſe Principles (the world hath experience of) are to deſtroy and ſubjugate all men not complying with them. We come (by the aſſiſtance of God) to hold forth and maintaine the luſtre and glory of Engliſh liberty in a Nation where we have an andoubted right to doe it; wherein the people of *Ireland* (if they liſten not to ſuch ſeducers as you are) may equally participate in all benefits to uſe liberty and fortune equally with *Engliſh* men, if they keepe out of arms. And therefore having ſaid this to you, I have a word to them; That in this point which concerns them in their Eſtates and fortunes, they may know what to truſt to.

Such as have been formerly, and are not now in Arms, may (ſubmitting themſelves) have their Caſes preſented to the State of *England*; where no doubt the State will be ready to take into conſideation the nature and quality of their actings, and deal mercifully with him.

For

For thoſe that are now in Arms, and ſhall come in, and ſubmit, and give engagements for their future quiet and honeſt carriage and ſubmiſſion to the State of England, I doubt not but they Will find like mercifull conſideration, excepting on y the leading perſons and principle contrivers of this Rebellion, whom I am confident they will reſerve to make examp'es of juſtice, whatſoever hazards they incurre thereby.

And for ſuch private Souldiers as lay down their Armes and ſhal live peaceably and honeſtly at their ſeverall homes, they ſhall be permitted ſo to doe.

And for the firſt two ſorts, I ſhall humbly and effectually repreſent their caſes to the Parliament, as farre as becomes the duty and place I beare.

But as for thoſe who notwithſtanding all this perſiſt and continue in armes, they muſt expect what the Providence of God (in that which is falſely called the chance of Warre) will caſt upon them.

For ſuch of the Nobility, Gentry, & Commons of *Irel.* as have not been actors in this rebellion; they ſhall and may expect the protection in their goods, Liberties, and Lives that the Law gives them and in their husbandrie, merchandizing, manufactures & other trading whatſoever, the ſame; They behaving themſelves as becoms honeſt and peaceable men, teſtifying their good affections upon all occaſions to the ſervice of the State of *England*; equall Juſtice ſhall be done them with the Engliſh, They ſhall bear proportionably with them in Taxes. And if the Souldiery be inſolent upon them, upon complaint and proof, it ſhall be puniſhed with utmoſt ſeveritie, and they protected equally with Engliſh men.

And having ſaid this, and purpoſing honeſtly to perform it: If this People ſhall headily run on after the Councells of their Prelates and Clergy and other Leaders, I hope to be free from the miſery and deſolation, blood and ruine, that ſhall befall them, and ſhall rejoyce to exerciſe utmoſt ſeverity againſt them.

FINIS.

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